QABRON PAR GUMBAD BANANEY KI SHARAYI HAISIYAT

Tahreer:

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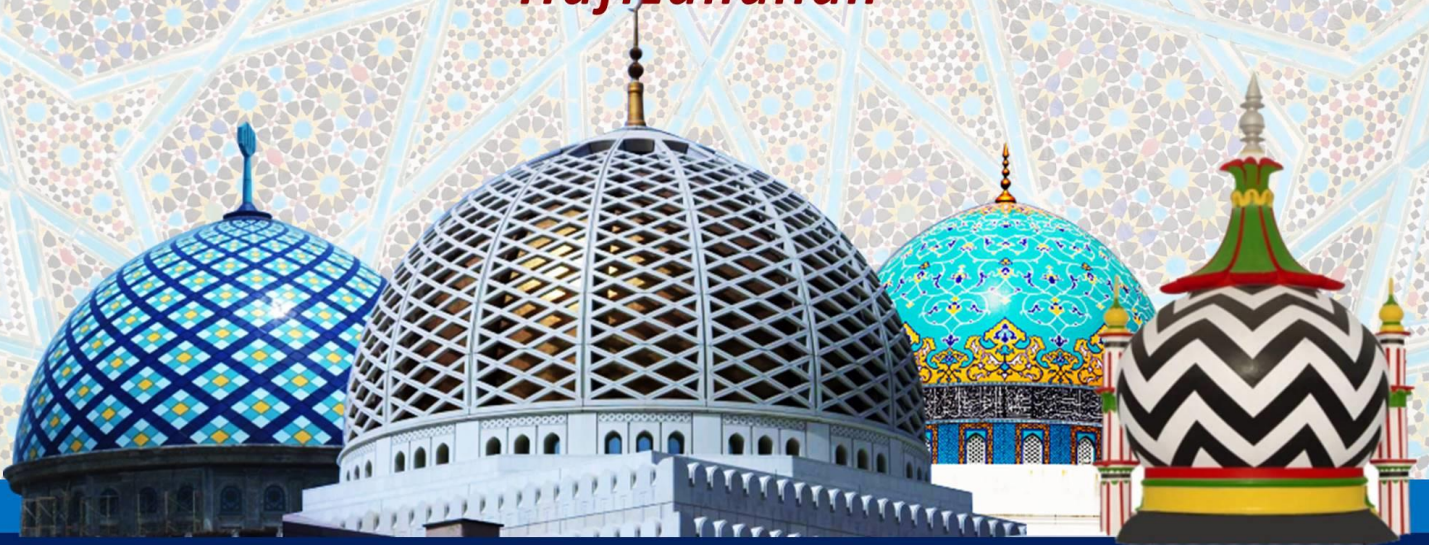
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SYED IBRAHEEM SALAFI

QABRON PAR GUMBAD BANANEY KI SHARAYI HAISIYAT!

Al-Hamdu Lillah Wassalatu Wassalamu Ala Rasoolillah Wa Ala Aalihi Wa Ashabihi Wasallim Amma Ba'ad:

Islam ek aisa mu'tadil mazhab hai jis ne apni dawat e haq ki buniyaad aise usoolon par qayim ki, jin mein ifraat o tafreet aur ghulu o taqseer ka sha'ibah tak nahi, yeh jin o ins ko sirf ALLAH TALA ki ibadat ka dars deyta hai, gom-shudagaan e rahe haq aur bhataktey huwe insaano ko seedhi aur sahih rah par gaam-zan karta hai, aur in tamaam raaston ko masdood karta hai, jin par chal kar insaan makhlooq ki ibadat tak pohanch sakta hai, shirk tak pohanchne ka sab se bada zari'ah qabron ki had darjah ta'zeem hai, is ka mushaahidah aap apni aankhon se kar chuke hain.

Qabarparasti yaqeenan gumraahi hai, is ki buniyaadi wajah qabaron ke muta'alliq sharayi ahkaam se chashm poshi aur in ki sharayi hurmat se tajawuz hai, yehi aqdaam insaan ko shirk tak ley jaata hai, balke pehli ummaton ka maseel bana deyta hai, uloom e deeniyah se na-waaqif b'az bhaiyon ne apne aqaayid o amaal ki buniyaad qabron ke had darjah ahteraam ko bana liya, qabron par gumbad aur qubbey, in ki be-panah numaish o aaraish, husn o zeenat kar rakhi hai, pur-shawkat aur dil-nasheen maq'barey, isi ahteraam ki b'az-ghasht hain.

Qabron par qubbey aur gumbad banana itni mohlik bid'at hai jis ka aakhri natijah kufr aur tark e emaan par pohanchtaa hai, balke inki tareekh shi'yiat se uthti hai:

Mashoor Shi'ah Muhammad Hasan al-Haaeri ne likha hai:

((قَالَتِ الإِمَامِيَّةُ؛ يَجُوْزُ بِنَاءُ الْقُبُوْرِ لِلأَنْبِيَاءِ وَالْأَوْلِيَاءِ، وَتَشْيِيْدِهَا وَحِفْظِهَا))

"Imamiyah(shiya ka ek giroh) ka kehna hai ke Anbiya aur Auliya ki qabron par tameer karna, inhen pokhta karna aur in ki hifazat karna jayiz hai." (al-Barahin ul Jaliyah: Page 41)

Sahaba e Kiraam, Taba'yeen ke daur mein qabron par qubbon ka naam o nashaan tak nazar nahi aata, albatta Sahih Ahaadees aur Sahaba e Kiraam aur Taba'yeen e Uzzaam ke aqwaal se in ke barey mein mazammat zaroor sabit hai:

1. Sayyiduna Jabir bin Abdullah (Razi Allahu Anhu) se riwayat hai:

((رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُقْعَدَ عَلَيْهِ وَأَنْ يُبْنَى عَلَيْهِ))

"RASOOLULLAH sallallahu alaihi wasallam ne qabron ko pokhta karne, us par baithney aur tameer karne se mana' farmaaya." (Sahih Muslim: 970)

2. Sayyiduna Abu Musa Ash'ari (Razi Allahu Anhu) ne waqt ke wafaat kuch wasiyaten farmaayi thi, ek wasiyat yeh thi:

((وَلَا تَجْعَلُوا عَلَى قَبْرِي بِنَاءً))

"Meri qabr par 'imaarat na banana." Hazireen ne unse pouchaa:

((قَالُوا أَوَسَمِعْتَ فِيهِ شَيْئًا؟ قَالَ: نَعَمْ. مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ))

"Kya aap ne is barey mein koi baat suni? farmaaya: ji han! RASOOLULLAH sallallahu alaihi wasallam se(is barey mein maine suna hai)."(Musnad Ahmed: 4/397, "[32/317, Hadis No.19547, Published: muasasat alrisala, Beirut, Lebanon]"wa Sanaduhu "HASAN")

(3) Sayyiduna Abu Sa'yeed Khudri (Razi Allahu Anhu) bayaan karte hain:

((أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُبْنَى عَلَى الْقَبْرِ))

"NABI E AKRAM sallallahu alaihi wasallam ne qabr par 'imaarat bananey se mana' farmaaya hai." (Sunan Ibne Majah: 1564, wa Sanaduhu Sahih)

Imam Shafa'yee Rahimahullah (Mutawafaa:204-H) farmaatey hain:

(("قَالَ الشَّافِعِيُّ": وَقَدْ رَأَيْتُ مِنَ الْوُلَاةِ مَنْ يَهْدِمُ بِمَكَّةَ مَا يُبْنَى فِيهَا فَلَمْ أَرَ الْفُقَهَاءَ يَعِيبُونَ ذَلِكَ))

"Maine hukmaraon ko makkah e mukramah mein qabron se 'imaaraten giraatey dekha hai, koi faqeeh in par aiteraaz karta nazar nahi aata." (Kitaab ul-Umm: 1/316, [Kitabul Janaiz, Bab: Dafan, Bab Mayakona ba'ad dafan])

Hafiz Nawawi Rahimahullah (656-H) likhtey hain:

((قَالَ أَصْحَابُنَا رَحِمَهُمُ اللهُ وَلَا فَرْقَ فِي الْبِنَاءِ بَيْنَ أَنْ يَبْنِيَ قُبَّةً أَوْ بَيْتًا أَوْ غَيْرَهُمَا، ثُمَّ يُنْظَرُ فَإِنْ كَانَتْ مَقْبَرَةً مُسَبَّلَةً حَرُمَ عَلَيْهِ ذَلِكَ قَالَ أَصْحَابُنَا، وَيُهْدَمُ هَذَا الْبِنَاءُ بِلَا خِلَافٍ قَالَ الشَّافِعِيُّ))

"Hamare As'haab' kehte hain ke qabr par kisi qism ki 'imaarat, qubbah ya ghar wagerah banana barabar hai,[aur ye dekha jata hai ke agar ye qarestan hai to ['phir is par kisi

qisam ki tamirat) bilkul hi haram ha'] iske giraaney par ijmaa' hai." (al-Majmoo' Sharah al-Muhazzab: 5/298)

Allamah Ibne Qayyim Rahimahullah (751-H) likhtey hain:

"Isi tarha qabron par banaye gaye sab qubbey giraana wajib hai ke in ki buniyaad RASOOLULLAH sallallahu alaihi wasallam ki nafarmani par hai, is liye ke RASOOL E AKRAM sallallahu alaihi wasallam ne qabron par 'imaaraton bananey se mana' farmaaya hai.... ..... RASOOLULLAH sallallahu alaihi wasallam ne in buland qabron ko giraaney ka hukm diya hai.... chunanche qubbon, 'imaaraton aur in masajid ko giraana ziyadah zaroori, kiyunke AAP sallallahu alaihi wasallam ne qabron par masajid bananey waalon par la'nat farmaayi hai aur qabron par 'imaaraten bananey se mana' farmaaya hai, lehaza jis kaam ko karne se AAP sallallahu alaihi wasallam ne mana' farmaaya hai aur is ke faa'il par la'nat ki hai, isey jald giraana aur is kaam par ta'aawun karna zaroori hai." (Ighaasa tul Lahfaan: 1/327)

Allamah 'Ainee Hanafi Rahimahullah (855-H) likhtey hain:

((أَنْ يُّبْنٰى عَلَيْهِ" أَيْ: عَلَى الْقَبْرِ لِمَا ذَكَرْنَا، وَلَفْظُ الْبِنَاءِ عَامٌّ يَشْمَلُ سَائِرَ أَنْوَاعِ الْبِنَاءِ، فَالْكَرَاهَةُ تُعَمُّ فِي الْجَمِيْعِ،))

"Jaisa ke hum ne zikr kiya ke qabr par 'imaarat banana bhi mamnoo' hai, "بناء" ('imaarat) ka lafz aam hai aur har qism ki 'imaarat ko shamil hai, lehaza har qism ki 'imaarat mein karaahat aam hai." (Sharah Abi Dawood lil-Aiyi: 6/182, kitabul janaiz, Bab:al-binai alal'qabr)

Allamah Qurtobi Rahimahullah (671-H) likhtey hain:

((فَاتِّخَاذُ الْمَسَاجِدِ عَلَى الْقُبُورِ وَالصَّلَاةُ فِيهَا وَالْبِنَاءُ عَلَيْهَا، إِلَى غَيْرِ ذَلِكَ مِمَّا تَضَمَّنَتْهُ السُّنَّةُ مِنَ النَّهْيِ عَنْهُ مَمْنُوعٌ لَا يَجُوزُ))

"Qabron par masajid ki tameer, in mein namaz ka ahtemaam, in par 'imaaraten banana aur digar jin umoor ki mumaana'at hadees mein warid huwi hai, sab mamnoo' aur na-jayiz hain." **([Al-Jami li'Ahkam-ul-Quran] Tafseer e Qurtobi: 10/379, Surah al-Kahaf, Ayat:21)**

4 Haiyan bin Husain Abul Haiyaj Asadi Taba'yee Rahimahullah se Sayyiduna Ali Razi Allahu Anhu ne farmaaya:

((أَلاَّ أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ لاَ تَدَعَ تِمْثَالاً إِلاَّ طَمَسْتَهُ وَلاَ قَبْرًا مُشْرِفًا إِلاَّ سَوَّيْتَهُ))

"Main aap ko us kaam ke liye na behjon, jis ke liye mujhe RASOOLULLAH sallallahu alaihi wasallam ne behjaa tha? koi murti dekho, tou us ko mita do aur koi buland qabr dekho tou usey barabar kar do." **(Sahih Muslim, kitab ul Janayez, Bab: Qabar ko barabar karne ka hukom 969,[2243]. Suan Abu Dawod:3218. Suan al-Tirmizi:1049. Suan al-Nasai:2030)**

Allamah Shawkani Rahimahullah (1250-H) likhtey hain:

"Is hadees mein bayaan hai ke faazil wa ghair-faazil ka farq kiye baghair qabr ko ziyadah uncha na karna masnoon hai, zahir hai ke qabron ko muqarrarah miqdaar se ziyadah uncha karna haraam hai.... qabren unchi karne ki mumaana'at mein sab se pehle qubbey aur pur-rawnaq mazaraat dakhil hain, yeh qabron par masajid bananey ke

zumrey mein bhi aatey hain, NABI E AKRAM sallallahu alaihi wasallam ne aisa karne waale par la'nat farmaayi hai, qabren pokhta bananey aur in ki aaraish o zebaaish mein kitne hi aise mafaasid muzmar hain, jin par Islam rotaa hai, ek mafsadah johala ka wo aqeedah hai, jo kuffaar ke buton ke burey aiteqaad se milta jhulta hai, balke is se ghambeer hai, inhon ne qabron ko nafa' pohchaney aur nuqsaan hataney par qadir samahj liya hai, inhon ne un qabron ko hajat rawayi ka markaz aur maqaasid ke husool ke liye panah-gha bana liya hai, jo kuch bandey apne Rab se maangtey hain, inhon ne wo kuch qabron se maangna shuru kar diya hai, in ki taraf raqt e safar bandhney lagey hain, in ko mutabarrik samahj liya hai aur in se fariyaaden karne lagey hain, al-gharz inhon ne koi aisa kaam nahi chhora jo ahle jahiliyat ne buton ke sath kiya tha,"إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ" phir is qabeeh buraayi aur gandey kufr ke muqaabley mein hum kisi aalim wa muta'allim, ameer o wazeer aur badeshah ko nahi paatey jo Allah ke liye gussey ka izhaar kare aur deeni ghairat o himayat ka muzaharah kare, hummare paas aisi bahut si yaqeeni khabren pohchi hain ke in qabar paraston ki aksariyat aisi hai ke agar isey apne mukhaalif ki taraf se Allah ta'ala ki jhooti qasam utthaneh ka mutaalibah aaye tou wo aisa kar guzarta hai, lekin agar usey kaha jaaye ke tu apne shaykh ya apne fulaan peer ki qasam utha tou wo hijhkichahat ka shikaar ho jaata hai aur inkaar kar ke haq ka ai'teraaf kar leyta hai, yeh waazeh dalaayil hain ke in logon ka shirk do ilaahon ya teen ilaahon ke qayileen se badh gaya hai, Aye Ulama E Deen aur Musalmaano Ke Hukmarano! kufr se badh kar Islam ko nuqsaan kis cheez ka hoga? ghairullah ki ibadat se badh kar kaun si cheez is deen ke liye ziyadah zarar-rasaan hai? is se badh kar museebat

musalmaano ke liye kya hogi? is waazeh shirk se badh kar aur kaunsi buraayi ko rokna wajib hoga? agar yeh ronaa main zindo ke saamne rotaa, tou wo meri baat sun letey, lekin main jinhen pukaar raha hon, in mein zindagi ki ramaq baaqi nahi, Agar main aag mein phoonkta, tou wo bhadak uthti, lekin main tou khaak mein phoonken maar raha ho."(Nayl al-Awtar Sharh Muntaqa al-Akhbar: 4/95)

Allamah Barkawi Rahimahullah (981-H) kehte hain: "Jo shakhs ziyaraat e quboor se muta'alliq RASOOLULLAH sallallahu alaihi wasallam ki sunnat, awaamir o nawaahi, Sahaba e Kiraam (Razi Allahu Anhum) aur Taba'yeen e uzzaam (Rahimahumullah) ke amal ka muwaazanah aaj ke logon se karega, tou is qadr b'ad paayega ke yeh dono kabhi ekkhatta ho hi nahi sakte, kiyunke RASOOLULLAH sallallahu alaihi wasallam ne qabron ki taraf mou kar ke namaz padhne se mana' kiya hai aur yeh inke paas namaz padhte hain, NABI E KAREEM sallallahu alaihi wasallam ne qabron ko sajdah-gah bananey se mana' kiya hai, yeh qabron par masajiden aur mazaar banatey hain, AAP sallallahu alaihi wasallam ne qabron par charaagah jalaaney se mana' kiya hai, yeh charaagha aur mom battiyan jalaatey hain aur is par raqam kharch karte hain, AAP sallallahu alaihi wasallam ne qabren barabar karne ka hukm diya hai, yeh inhen gharon ki tarha baland karte hain, AAP sallallahu alaihi wasallam ne pakki qabren aur in par 'imaarat bananey se roka hai, yeh inhen pakka karte aur in par qubbey bananey ka aqeedah rakhtey hain, NABI E KAREEM sallallahu alaihi wasallam ne qabron par likhne se mana' kiya hai, yeh in par Qur'an wagerah ki likhi huwi takhtiyan lagaatey hain, AAP sallallahu alaihi wasallam ne qabron par izaafi mitthi

daalney se mana' kiya hai, yeh izaafi mitthi ke sath pakki eenten (bricks), patthar aur cement bhi lagaatey hain, NABI E KAREEM sallallahu alaihi wasallam ne inhen meleh-gah aur mazaar bananey se roka hai, yeh mukhalifat karte hain, haasil yeh ke is baat ki mukhalifat karte hain, jis ka NABI E KAREEM sallallahu alaihi wasallam ne hukm diya hain ya jis se roka hai, algharz wo NABI E KAREEM AAP sallallahu alaihi wasallam ki laayi huwi shari'at se dushmani rakhtey hain."

(Ziyaaratul Quboor: Safah 15)

Hafiz Ibne Hazam Rahimahullah (456-H) likhtey hain:

((لَا يُحِلُّ أَنْ يُبْنَى الْقَبْرُ، وَلَا أَنْ يُجَصَّصَ، وَلَا أَنْ يُزَادَ عَلَى تُرَابِهِ شَيْءٌ، وَيُهْدَمُ كُلُّ ذٰلِكَ))

"Qabr par koi 'imaarat banana, usey pokhta karna, us ki (khodi huwi) mitti se zaayid mitti daalna jayiz nahi, in sab cheezon ko giraa diya jaaye." (al-Muhalla bil Aasaar: 5/33)

5 Sayyiduna Sumamah bin Shufai (Razi Allahu Anhu) kehte hain:

((كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ الرُّومِ بِرُودِسَ فَتُوُفِّيَ صَاحِبٌ لَنَا فَأَمَرَ فَضَالَةُ بْنُ عُبَيْدٍ بِقَبْرِهِ فَسُوِّيَ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِتَسْوِيَتِهَا))

"Hum Sayyiduna Fazalah bin 'Ubaid (Razi Allahu Anhu) ke sath room ki sar zameen mein "rudis" naami jagah mein thhey, hummare ek sathi faut hogaye tou hammen Sayyiduna Fazalah bin 'Ubaid (Razi Allahu Anhu) ne us ki qabr barabar karne ka hukm diya aur kaha: maine RASOOLULLAH sallallahu alaihi wasallam ko qabron ko barabar karne ka hukm detey suna hai." (Sahih Muslim: 968, kitab janaiz, bab:Qabron kko barabar karne ka hukom, Hadis No.968[2242]. Sunan Abu Dawod:3219. Suna al-Nasai:2029)

(6) Abu Mijlaz Taba'yee (Rahimahullah) bayaan karte hain ke Sayyiduna Mu'aawiyah bin Abi Sufiyaan (Razi Allahu Anhuma) ne farmaaya:

((إِنَّ تَسْوِيَةَ الْقُبُورِ مِنَ السُّنَّةِ، وَقَدْ رَفَعَتِ الْيَهُودُ وَالنَّصَارَى فَلَا تَشَبَّهُوا بِهِمَا))

"Qabron ko barabar karna sunnat hai, yahood o nasaara ne qabron ko buland kiya hai, aap in ki mushaabihat na karo."

(al-Mujam ul Kabeer Lit Tabrani: 19/352, Hadees: 823, Iqtida' as-Sirat al-Mustaqeem Li Ibne Taimiyah: 1/297, wa Sanaduhu Sahih)

(7) Abu Mijlaz Taba'yee Rahimahullah khud farmaatey hain:

((تَسْوِيَةَ الْقُبُورِ مِنَ السُّنَّةِ))

"Qabron ko barabar karna sunnat hai." (Musannaf Ibne Abi Shaibah: 3/342, wa Sanaduhu Sahih)

(8) Qasim bin Muhammad bin Abi Bakr Siddeeq (Rahimahullah) ne wasiyat farmaayi thi:

((يَا بُنَيَّ لَا تَكْتُبْ عَلَى قَبْرِي، وَلَا تُشَرِّفْهُ إِلَّا قَدْرَ مَا يَرُدُّ عَنِّي الْمَاءَ))

"Beta! meri qabr par kuch na likhna, na hi usey baland karna, magar itna baland kar deyna ke mujh se paani hat jaaye." (Musannaf Ibne Abi Shaibah: 3/335, wa Sanaduhu Hasan)

(9) 'Amr bin Shurahbeel Rahimahullah ne farmaaya:

((لَا تَرْفَعُوا جَدَثِي، فَإِنِّي رَأَيْتُ الْمُهَاجِرِينَ يَكْرَهُونَ ذٰلِكَ))

"Meri qabar unchi na karna, kiyunke maine Muhajireen Sahaba e Kiraam ko dekha ke wo isey na-pasand karte

thhey."(at-Tabqaat ul Kubra Li Ibne Sa'd: 6/108, wa Sanaduhu Sahih)

(10) Sayyiduna Jabir bin Abdullah (Razi Allahu Anhu) farmaatey hain:

((رُفِعَ قَبْرُهُ مِنَ الْأَرْضِ نَحْوًا مِّنْ شِبْرٍ))

"AAP sallallahu alaihi wasallam ki qabr e mubarak zameen se taqreeban ek balish unchi thi."(Sunan al-Kubraa Lil Bihaaqi: 3/407, wa Ibne Hibbaan ne ise Shih kaha: 6635, wa Sanaduhu Sahih)

(11) Sufiyaan Tammar Rahimahullah kehte hain:

((دَخَلْتُ الْبَيْتَ الَّذِى فِيهِ قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَرَأَيْتُ قَبْرَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَبْرَأَبِي بَكْرٍ وَعُمَرَ مُسَنَّمَةً))

"Main us hujre mein dakhil huwa jis mein NABI E AKRAM sallallahu alaihi wasallam ki qabr e mubarak thi, maine NABI sallallahu alaihi wasallam, Sayyiduna Abu Bakr aur Sayyiduna Umar (Razi Allahu Anhuma) ki qabron ko kohan-numa dekha."(Musannaf Ibne Abi Shaibah: 3/333, Sahih Bukhari: 1390 Mukhtasaran, wa Sanaduhu Sahih)

(12) Qasim bin Muhammad Rahimahullah bayaan karte hain:

((دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ يَا أُمَّهُ اكْشِفِي لِي عَنْ قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَاحِبَيْهِ رضى الله عنهما فَكَشَفَتْ لِي عَنْ ثَلَاثَةِ قُبُورٍ لَا مُشْرِفَةٍ وَلَا لَاطِئَةٍ مَبْطُوحَةٍ بِبَطْحَاءِ الْعَرْصَةِ الْحَمْرَاءِ))

"Main Sayyidah Aisha (Razi Allahu Anha) ke paas aaya aur kaha: Ammi Jaan! mere liye RASOOLULLAH sallallahu alaihi wasallam aur AAP sallallahu alaihi wasallam ke dono sathiyon (Sayyiduna Abu Bakr aur Sayyiduna Umar Razi

Allahu Anhuma) ki qabren khol dijiye, (yane apna hujra khol dijiye) unhon ne mere liye teeno qabren khol diyen, na wo unchi thhey aur na bilkul zameen ke sath beechyi huwi thhey, in par maidaan ki surq kankariyan rakhi gayi thi" (Sunan Abi Dawood, Kitabul Janayez, Bab: Qabar ko (zameen ke) barabar kardene ka bayan, hadis No. 3220, wa Sanaduhu Hasan)

Imam Haakim Rahimahullah (1/369) ne is asar ki sanad ko "Sahih" kaha hai aur Hafiz Zehbi Rahimahullah ne in ki muwafaqat ki hai.

'Amr bin Usmaan bin Haani ko Imam Ibne Hibbaan Rahimahullah ne "as-Siqaat" (8/478) mein zikr kiya hai aur Imam Haakim Rahimahullah ne is ki riwayat ki tasheeh kar ke is ki tawseeq kar di hai, lehaza yeh "Hasn ul Hadees" hai.

QABRON PAR GUMBAD BANANEY KE DALAAYIL KA JAAYIZAH:

Ab hum in dalaayil ka tehqeeqi jaayiza paish karte hain jo Anbiya, Auliya aur Sulahaa (nek logon) ki qabron par gumbad bananey ke liye paish kiye jaatey hain, mulaahazah hon:

1 Jab NABI E AKRAM sallallahu alaihi wasallam ne Sayyiduna Usmaan bin Maz'oon Razi Allahu Anhu ko dafn farmaaya, un ki qabr ke sarhaaney ek patthar rakha aur farmaaya:

((أَتَعَلَّمُ بِهَا قَبْرَ أَخِي وَأَدْفِنُ إِلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي))

"Main is patthar se apne bhai ki qabr ko pehchaanuga aur apne faut honey waale ristedaaron ko is ke sath dafn karonga."(Sunan Abi Dawood: 3206, Tareekh ul Madinah: 1/102, Sunan al-Kubraa Lil Bihaaqi: 3/412, wa Sanaduhu Hasan, aur is ki Sanad ko Hafiz Ibne Hajar ne Talqees al-Habeer: 2/133 Hadees 794 mein Hasan qaraar diya hai)

Qabr par nashaani ke taur par patthar rakhna aur gumbad banana, dariya ke do kinaarey hain, jin ka baham milna mumkin nahi, patthar bataur e nashaani rakha jaata hai, gumbad bataur ma'bad banaya jaata hai, tou isey patthar par qiyaas kar leyne kaise mumkin hai, jabke Salaf e Ummat mein aisa kisi ek ne bhi nahi kaha?

(2) Kharijah bin Zaid Rahimahullah kehte hain:

((وَقَالَ خَارِجَةُ بْنُ زَيْدٍ: "رَأَيْتُنِي وَنَحْنُ شُبَّانٌ فِي زَمَنِ عُثْمَانَ رَضِيَ اللهُ عَنْهُ وَإِنَّ أَشَدَّنَا وَثْبَةً الَّذِي يَثِبُ قَبْرَ عُثْمَانَ بْنِ مَظْعُونٍ حَتَّى يُجَاوِزَهُ"))

"Mujhe yaad hai ke hum Sayyiduna Usmaan (Razi Allahu Anhu) ke zamane mein jawaan thhey, hum mein se ziyadah mazboot wo hota tha, jo Sayyiduna Usmaan bin Maz'oon (Razi Allahu Anhu) ki qabr ko kood kar phalaang jaata tha."(Sahih Bukhari: Hadees 1361 se pehel, at-Tareeq ul Sagheer: 146, wa Sanaduhu Hasan)

Istedlaal is se kuch yun hai:

"Bukhari ki is riwayat se maloom huwa ke khudh qabr e Usmaan ka ta'weez (kohan e qabr) us patthar ka tha aur dono riwaayat is tarha jama ho sakti hain ke Mishkat mein jo aaya hai ke sarhaaney patthar lagaya, is ka mana' yeh nahi ke qabr se 'alaidah sar ke khareeb khada kar diya,

balke yeh hai ke khudh qabr mein hi sar ki taraf us ko lagaya matlab yeh qabr saari us patthar ki thi magar sarhaaney ka zikr kiya, in dono ahadees se yeh sabit huwa ke agar kisi khaas qabr ka nashaan qayim rakhney ke liye qabr unchi kar di jaye ya patthar wagerah se pokhta kar di jaaye tou jayiz hai taake maloom ho ke yeh buzrug ki qabr hai." (Jaa al-Haq az Nayeemi: 1/283)

Hadees ke alfaaz hain:

((ثُمَّ حَمَلَهَا، فَوَضَعَهَا عِنْدَ رَأْسِهِ))

"Phir AAP sallallahu alaihi wasallam ne us patthar ko utha kar un (Sayyiduna Usmaan bin Maz'oon Razi Allahu Anhu) ki qabr ke sarhaaney rakh diya."

Lekin istedlaal karne waale meharbaan kuch pareshaan hain, farmaatey hain: "Un ki qabr ke sarhaaney ek patthar nasb farmaaya" doosri jagah farmaaya gaya: "Maloom huwa ke khudh qabr e Usmaan ka ta'weez us patthar ka tha" aur ek jagah yun goya huwe: "Khudh qabr mein sar ki taraf us ko lagaya ya matlab yeh ke saari qabr us patthar ki thi magar sarhaaney ka zikr kiya" wagerah.

Bhala is tarha "Sughrey Kubrey" jodney se qabron par gumbad ban jaayenge?

Aasaan si baat hai ke bataur e nashaan us qabr ke sarhaaney AAP sallallahu alaihi wasallam ne wo patthar rakha, yeh jayiz amr hai, aaj bhi bataur e nashaan qabr par patthar rakha jaa sakta hai, raha qabr phalaangna tou is ka matlab hargis yeh nahi ke qabr itni unchi thi ke us ka phalaangna mushkil tha, balke qabr ki lambaayi ki taraf

isharah hai ke is qadr lambi qabr thi ke phalaangna mushkil tha, bahar-haal jo bhi ho, is se qabron par qubbey bananey ka saboot nahi milta.

③ Qur'an e Kareem ne ashab e kahf ka qissa bayaan karte huwe farmaaya hai:

﴿قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾

(Surah al-Kahf: 21)

"Wo boley, jo is kaam mein ghalib rahey ke hum tou in ashab e kahf par masjid banayenge."(Jaa al-Haq az Nayeemi: 1/283)

Is se qat'ay e nazar ke ashab e kahf ki ghaar par qabr bananey waale log musalmaan thhey ya mushrik, in ke masjid bananey ki tafseer mein Sayyiduna Ibne 'Abbas (Razi Allahu Anhuma) farmaatey hain:

((أَكْرِمُوا إِخْوَانَكُمْ قَالَ فَنظَرُوا فِي أَمْرِهِم فَقَالُوا : ﴿لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾(الْكَهْف:21) فَجَعَلُوا يُصَلُّونَ عَلَيْهِمْ وَيَسْتَغْفِرُونَ لَهُمْ وَيَدْعُونَ لَهُمْ))

"(Un logon ne kaha) apne bhai ki izzat karo, unhon ne ghur o fikr ke ba'd kaha ke hum in par masjid banayenge, phir wo in par namaz e janaza padhney lagey, un ke liye istighfaar karne lagey aur un ke haq mein dua maangney lagey."(Tagh'liq at-Ta'liq Li Ibne Hajar: 4/246, wa Sanaduhu Sahih)

Hafiz Ibne Hajar Rahimahullah ne bhi is ki sanad ko "Sahih" kaha hai.

Bas baat itni thi, is se qabron par baday baday qubbon ka jawaaz kaise?

Shaykh ul Islam Ibne Taymiyah Rahimahullah farmaatey hain:

((فَإِنَّ بِنَاءَ الْمَسَاجِدِ عَلَى الْقُبُورِ لَيْسَ مِنْ دِينِ الْمُسْلِمِينَ بَلْ هُوَ مَنْهِيٌّ عَنْهُ بِالنُّصُوصِ الثَّابِتَةِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاتِّفَاقِ أَئِمَّةِ الدِّينِ بَلْ لَا يَجُوزُ اتِّخَاذُ الْقُبُورِ مَسَاجِدَ سَوَاءٌ كَانَ ذَلِكَ بِبِنَاءِ الْمَسْجِدِ عَلَيْهَا أَوْ بِقَصْدِ الصَّلَاةِ عِنْدَهَا بَلْ أَئِمَّةُ الدِّينِ مُتَّفِقُونَ عَلَى النَّهْيِ عَنْ ذَلِكَ))

"Qabron par masjiden bananey ka ta'alluq musalmaano ke deen se nahi ho sakta, balke NABI E AKRAM sallallahu alaihi wasallam se sabit shudah nusoos aur Ayimma e Deen ke ijmaa' mein is ki mumaana'at maujood hai, qabron ko masjiden banana jayiz hi nahi, khawah un par masjiden bana kar yeh kaam kiya jaaye ya un ke nazdeek namaz padh kar, tamaam Ayimma e Deen is se rokney par muttafiq hain."(Majmo' al-Fatawa: 27/488)

Allamah Alusi Hanafi (1270-H) likhtey hain:

((اُسْتُدِلَّ بِالْآيَةِ عَلَى جَوَازِ الْبِنَاءِ عَلَى قُبُورِ الصُّلَحَاءِ وَاتِّخَاذِ مَسْجِدٍ عَلَيْهَا وَجَوَازِ الصَّلَاةِ فِي ذَلِكَ، وَمِمَّنْ ذَكَرَ ذَلِكَ الشِّهَابُ الْخَفَاجِيُّ فِي حَوَاشِيهِ عَلَى الْبَيْضَاوِيِّ وَهُوَ قَوْلٌ بَاطِلٌ عَاطِلٌ، فَاسِدٌ كَاسِدٌ))

"Is Aayat e Kareema se yeh istedlaal kiya gaya hai ke Sulahaa ki (yane nek logon ki) qabron par ' imaarat wa masjid banana jayiz hai aur is mein namaz jayiz hai, shihab al-khafaji ne baizaawi par apne haashiyon mein yeh baat ki hai, yeh qaul batil, faasid aur bodaa hai."(Roh ul-Maa'ni: 15/237)

Neez farmaatey hain:

((لَقَدْ رَأَيْتُ مَنْ يُبِيحُ مَا يَفْعَلُهُ الْجَهَلَةُ فِي قُبُورِ الصَّالِحِينَ مِنْ أَشْرَافِهَا وَبِنَائِهَا بِالْجِصِّ وَالْآجُرِ وَتَعْلِيقِ الْقَنَادِيلِ عَلَيْهَا وَالصَّلَاةِ إِلَيْهَا وَالطَّوَافِ بِهَا وَاسْتِلَامِهَا وَالِاجْتِمَاعِ عِنْدَهَا فِي أَوْقَاتٍ مَخْصُوصَةٍ إِلَى غَيْرِ

ذٰلِكَ مُحْتَجًا بِهٰذِهِ الْآيَةِ الْكَرِيْمَةِ وَبِمَا جَاءَ فِي بَعْضِ رِوَايَاتِ الْقِصَّةِ مِنْ جَعْلِ الْمَلِكِ لَهُمْ فِي كُلِّ سَنَةٍ عِيْدًا وَجَعَلَهُ إِيَّاهُمْ فِي تَوَابِيْتَ مِنْ سَاجٍ ـــ وَكُلُّ ذٰلِكَ مُحَادَةٌ لِلّٰهِ تَعَالٰى وَرَسُوْلِهِ، وَإِبْدَاعُ دِيْنٍ لَمْ يَأْذَنْ بِهِ اللهُ عَزَّ وَجَلَّ))

"Maine logon ko buzrugon ki qabron par jahiliyat par mabni kaam karte dekha hai, wo in ko uncha karte hain, choney aur eenton ke sath pokhtah banatey hain, un par qandeelen latkaatey hain, un ki taraf mou kar ke namaz padhtey hain, un ka tawaaf karte hain, unhen choomtey hain, makhsoos awqaat mein un ke paas jama' hotey hain, wagerah. daleel is aayat se leyte hain, neez ashab e kahf ke qissey mein jo yeh zikr hai ke badeshah har saal eid manata tha aur us ne unhen lakdi ke ek taboot mein rakha tha..... yeh sab kuch Allah aur Rasool ki mukhalifat hai aur aise deen ki aijaad hai jis ki Allah ne ijazat nahi di."(Roh ul-Maa'ni: 15/239)

Allamah Ibne Rajab Rahimahullah (795-H) likhtey hain:

((قَدْ دَلَّ الْقُرْآنُ عَلٰى مِثْلِ مَا دَلَّ عَلَيْهِ هٰذَا الْحَدِيْثُ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ فِي قِصَّةِ أَصْحَابِ الْكَهْفِ: ﴿قَالَ الَّذِيْنَ غَلَبُوْا عَلٰى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا﴾ (الكهف: 21) فَجَعَلَ اِتِّخَاذَ الْقُبُوْرِ عَلَى الْمَسَاجِدِ مِنْ فِعْلِ أَهْلِ الْغَلَبَةِ عَلَى الْأُمُوْرِ، وَذٰلِكَ يُشْعِرُ بِأَنَّ مُسْتَنَدَ الْقَهْرِ وَالْغَلَبَةِ وَاتِّبَاعِ الْهَوٰى، وَأَنَّهُ لَيْسَ مِنْ فِعْلِ أَهْلِ الْعِلْمِ وَالْفَضْلِ الْمُتَّبِعِيْنَ لِمَا أَنْزَلَ اللهُ عَلٰى رُسُلِهِ مِنَ الْهُدٰى))

"Quran e Kareem ne bhi wahi baat bayaan ki hai, jo Hadees e Nabawi ne bayaan ki hai, ashab e kahf ke qissey mein farmaan hai:

((قَالَ الَّذِيْنَ غَلَبُوْا عَلٰى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا))

(Surah al-Kahf: 21)

"Un ke hukmaraon ne kaha hum zaroor in par masjid banayenge."

Qabron par masajid bananey ka kaam hukmaraon ka tha, is se maloom hota hai ke un ka aiteqaad ghalbey, tasallut aur khawhish e nafs par tha, neez yeh un ahle ilm o fazl ka kaam nahi jo Rasoolon par aur Allah ki nazil kardah hidayat ki pairwi karte hain."(Fath ul Baari Li Ibne Rajab: 2/397)

Allamah Qurtobi Rahimahullah (671-H) farmaatey hain:

((وَذَهَبَ الْجُمْهُورُ إِلَى أَنَّ هَذَا الِارْتِفَاعَ الْمَأْمُورَ بِإِزَالَتِهِ هُوَ مَا زَادَ عَلَى التَّسْنِيمِ، وَيَبْقَى لِلْقَبْرِ مَا يُعْرَفُ بِهِ وَيُحْتَرَمُ، وَذَلِكَ صِفَةُ قَبْرِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَبْرِ صَاحِبَيْهِ رَضِيَ اللَّهُ عَنْهُمَا))

"Jamhoor ka mazhab hai ke qabr itni unchayi hogi, jo usey kohan-numa banna dey, itni qabr baqi rakhi jaayegi ke us ki pehchaan rahey aur us ka ahteraam rahey, MUHAMMAD sallallahu alaihi wasallam aur aap ke saathiyon (Sayyiduna Abu Bakr aur Sayyiduna Umar Razi Allahu Anhuma) ki qabron ka yehi haal hai."(Tafseer e Qurtobi: 10/380)

Ahmed Yar Khan Nayeemi Sahaab likhtey hain:

"Qur'an e Kareem ne un logon ki do baaton ka zikr farmaaya, ek tou ashab e kahf ke gird qubbey aur maqbarah bananey ka mashwarah karna, doosrey in ke khareeb masjid banana, aur kisi baat ka zikr na farmaaya, jis se maloom huwa ke dono fa'el jab bhi jayiz thhey aur ab bhi jayiz hain."(Jaa al-Haq: 1/284)

"Ashab e Kahf ke gird qubba aur maqbarah bananey ka mashwara karna" yeh Qur'an e Kareem ki kis aayat ka mafhoom o mana' hai? hum ne Aayat e Kareema ki tafseer mein "masjid" ka mafhoom Ibne Abbas (Razi Allahu

Anhuma) ke hawaale se ba-sanad e sahih kar diya hai, is Aayat e Kareema se qubbon aur gumbadon ka jawaaz nikaalna inka shewah nahi, jinhen NABI sallallahu alaihi wasallam ki zabaan se bashaarat mili hai.

Sayyidah Aisha (Razi Allahu Anha) bayaan karti hain:

((لَمَّا اشْتَكَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَتْ بَعْضُ نِسَائِهِ كَنِيسَةً رَأَيْنَهَا بِأَرْضِ الْحَبَشَةِ، يُقَالُ لَهَا مَارِيَةُ، وَكَانَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ. رضی الله عنهما. أَتَتَا أَرْضَ الْحَبَشَةِ، فَذَكَرَتَا مِنْ حُسْنِهَا وَتَصَاوِيرَ فِيهَا، فَرَفَعَ رَأْسَهُ فَقَالَ " أُولَئِكَ إِذَا مَاتَ مِنْهُمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، ثُمَّ صَوَّرُوا فِيهِ تِلْكَ الصُّورَةَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ"))

"NABI E KAREEM sallallahu alaihi wasallam bimaar huwe, tou AAP sallallahu alaihi wasallam ki kisi zawjah ne girjaa ka tazkirah kiya, jise unhon ne sar zameen e habshah mein dekha tha, us girjaa ka naam "maariyah" tha, Sayyidah Umme Salmah aur Sayyidah Umme Habeebah (Razi Allahu Anhuma) sar zameen e habshah gayi thi, unhon uske husn aur us mein rakhi tasweeron ka zikr kiya, AAP sallallahu alaihi wasallam ne sar utthaaya aur farmaaya: yehi wo log hain ke jab in mein se koi nek aadmi faut ho jaata tou wo uski qabar par masjid bana letey, phir us masjid mein unki tasweeren banatey, yeh Allah ke nazdeek bad-tareen makhlooq hain."(Sahih Bukhari: 1341, Sahih Muslim: 528)

Sayyidah Aisha (Razi Allahu Anha) bayaan karti hain ke NABI E AKRAM sallallahu alaihi wasallam ne marz e maut mein farmaaya:

((" لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسْجِدًا ". قَالَتْ وَلَوْلاَ ذَلِكَ لأَبْرَزُوا قَبْرَهُ غَيْرَ أَنِّي أَخْشَى أَنْ يُتَّخَذَ مَسْجِدًا))

"Allah ta'ala yahood o nasaara par la'nat farmaaye, unhon ne apne Nabiyon ki qabren masjid bana li thi, Sayyidah Aisha (Razi Allahu Anha) farmaati hain: khadshah tha ke NABI E KAREEM sallallahu alaihi wasallam ki qabr ko masjid bana liya jaayega, warna qabr khuli rakhi jaati."(Sahih Bukhari: 1330, Sahih Muslim: 529)

Sayyiduna Jundub bin Abdullah Bajali (Razi Allahu Anhu) bayaan karte hain ke maine NABI E KAREEM sallallahu alaihi wasallam ko wafaat se panch din pehle farmaatey huwe suna:

((إِنِّي أَبْرَأُ إِلَى اللّٰهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ فَإِنَّ اللّٰهَ تَعَالَى قَدِ اتَّخَذَنِي خَلِيلاً كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلاً لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً أَلاَ وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ أَلاَ فَلاَ تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ إِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ))

"Allah ta'ala ki taraf se mujhe bari kar diya gaya hai ke aap mein se koi mera khaleel ho, Mere Rab ne mujhe apna khaleel bana liya hai, jis tarha Ibrahim (Alaihis Salaam) ko khaleel banaya tha, agar main apni ummat se kisi ko khaleel banaata tou Abu Bakr Siddeeq ko banaata, Khabardaar! aap se pehle waalon ne Anbiya aur Saleheen ki qabron ko sajdah-gah bana liya, aap qabron ko sajdah-gah na banana main aap ko is se mana' karta hon."(Sahih Muslim: 532)

Shaykh ul Islam Ibne Taymiyah Rahimahullah (728-H) farmaatey hain:

((هٰذِهِ الْمَسَاجِدُ الْمَبْنِيَّةُ عَلٰى قُبُورِ الْأَنْبِيَاءِ وَالصَّالِحِينَ، وَالْمُلُوكِ وَغَيْرِهِمْ - يَتَعَيَّنُ إِزَالَتُهَا بِهَدْمٍ أَوْ بِغَيْرِهِ، هٰذَا مِمَّا لَا أَعْلَمُ فِيهِ خِلَافًا بَيْنَ الْعُلَمَاءِ الْمَعْرُوفِينَ، وَتُكْرَهُ الصَّلَاةُ فِيهَا مِنْ غَيْرِ خِلَافٍ أَعْلَمُهُ، وَلَا تَصِحُّ عِنْدَنَا فِي ظَاهِرِ الْمَذْهَبِ لِأَجْلِ النَّهْيِ وَاللَّعْنِ الْوَارِدِ فِي ذٰلِكَ، وَلِأَحَادِيثَ أُخَرَ))

"Anbiya o Sulahaa (nek log) aur badeshahon waghairahuma ki qabron par banayi gayi masajid munhadim karna ya kisi doosrey tareeqe se unhen khatam karna saabit hai, ma'roof Ulama tou is barey mein ikhtilaaf nahi karte, is tarha bila ikhtilaaf in mein namaz hi jayiz nahi, mazkoorah nahi, lanat aur digar ahadees ki bina par hamara zaahir mazhab yehi hai ke aisa karna durust nahi hai."(Iqtiza as-Siraat al-Mustaqeem: 2/287)

Ek jagah yun istedlaal kiya gaya:

"SAYED E AALAM sallallahu alaihi wasallam ko Hazrat Siddiqah ke hujjre mein dafn kiya gaya, agar yeh na-jayiz tha tou pehle Sahaba e Kiraam is ko giraa deyte, phir dafn karte."(Jaa al-Haq az Nayeemi: 1/284)

Hujrey mein dafn karna na-jayiz nahi, Allah ka hukm tha, Aap ki qabr is liye khuli nahi rakhi ke log usey sajdah-gah na bana len, Sayyidah Aisha (Razi Allahu Anha) farmaati hain:

((وَلَوۡلَا ذَٰلِكَ لَأُبۡرِزُوا قَبۡرَهُ غَيۡرَ أَنِّي أَخۡشَى أَنۡ يُتَّخَذَ مَسۡجِدًا))

"Agar khadsha na hota, tou AAP sallallahu alaihi wasallam ki qabr khuli rakhi jaati, neez mujhe yeh bhi khadsha hai ke kahin AAP sallallahu alaihi wasallam ki qabr ko masjid na bana liya jaaye."(Sahih Bukhari: 1330, Sahih Muslim: 528)

Raha Hujre e Aisha par gumbad, tou yeh sadiyon b'ad banaya gaya, daur e salaf mein iska wujood nahi milta.

Ek istedlaal yahan se hai:

"Hazrat Hasan Ibne Hasan Ibne 'Ali Razi Allahu Anhu ka inteqaal ho gaya:

((ضَرَبَتِ إِمْرَأَتُهُ الْقُبَّةَ عَلَى قَبْرِهِ سَنَةً))

"Tou un ki biwi ne un ki qabr par ek saal tak qubba daaley rakha."(Jaa al-Haq az Nayeemi: 1/285)

Nayeemi sahaab lughat e arab se tou waaqif hain, khawa makhaw hum unse bad-zan nahi hotey, albattah yahan wo "al-Qubbah" ka tarjuma nahi jaan paaye isi liye isey maujoodah daur ka qubbah samahj liya, halanke yahan "al-Qubbah" se muraad khaimah hai.

Doosrey yeh riwayat Sahih al-Bukhaari mein ta'leeqan aayi hai (Sahih Bukhari: 1330)

Aur is ki sanad mein Muhammad bin Humaid ar-Raazi rawi "Za'eef wa Kazzaab" hai.

Phir isi riwayat ke agley alfaaz mulaahazah hon:

((ثُمَّ رَفَعَتْ فَسَمِعُوْا صَائِحاً يَقُوْلُ: أَلَا هَلْ وَجَدُوْا مَا فَقَدُوْا؟ فَأَجَابَهُ الْآخَرُ: بَلْ يَئِسُوْا فَانْقَلَبُوْا))

"Phir unhon ne us khaimay ko utha liya tou cheenkhney waala kehta sunayi diya: kya apna gom shudah samaan dhoond liya unhon ne? doosri awaaz kehne lagi: nahi mayoosi se wapas laut chale hain."

Maloom hota hai ke qabr par khaimah roney ke liye lagaya gaya tha, neez qabron par qubbey bananey waale nakaam o mayoos hi hotey hain, in ko kuch hasil nahi ho sakta, lehaza yeh be-faaidah aur fuzool hai.

TAMBEEH:

Yehi riwayat Kitaab ul Hawaatif Li Ibne Abi ad-Dunya (131) mein is sanad se aayi hai:

((حَدَّثَنِي يُوسُفُ بْنُ مُوسٰى، ثَنَا جَرِيرٌ عَنِ ابْنِ خَالِدِ ابْنِ مَسْلَمَةَ الْقُرَشِيّ، قَالَ))

Sanad "Za'eef" hai.

1. Ibne Khalid bin Muslimah al-Qurashi ka taruf aur tawseeq nahi mili.
2. Sanad mein inqitaa' bhi hai.

Tou is par ibaarat aarayi is tarha ki gayi:
"Ab tou registeri ho gayi ke khudh Mazhab e Imam Abu Hanifa (razi allahu anhu) mil gaya ke qabr par qubbah wagerah banana jayiz hai."(Jaa al-Haq az Nayeemi: 1/287)

Matlab yeh ke Qur'an o Hadees se saboot na mila, raha Imam Abu Hanifa se iska jawaaz, tou yeh bhi be-sanad hai, Sha'rani sahaab ne is ki sanad naql nahi ki.

CHAND FAWAAID:

Faidah(1):

Imraan bin Abi Aata Rahimahullah bayaan karte hain:

((شَهِدْتُ وَفَاةَ ابْنِ عَبَّاسٍ فَوَلِيَهُ ابْنُ الْحَنَفِيَّةِ فَبَنٰى عَلَيْهِ بِنَاءً ثَلَاثَةَ أَيَّامٍ))

"Sayyiduna Abdullah bin Abbas (Razi Allahu Anhuma) ki wafaat huwi, Ibne Hanafiyah (Rahimahullah) un ke wali baney, unhon ne un par teen din khaimah lagaya." (Musannaf Ibne Abi Shaibah: 3/335)

Sanad Hushaim bin Basheer al-Waasiti Rahimahullah ki "tadlees" ki wajah se "Za'eef" hai.

Faidah(2):

Muhammad bin Munkadir (Rahimahullah) bayaan karte hain:

((إِنَّ عُمَرَ ضَرَبَ عَلَى قَبْرِ زَيْنَبَ فُسْطَاطًا))

"Sayyiduna Umar (Razi Allahu Anhu) ne Zainab (Razi Allahu Anha) ki qabar par khaimah gaada." (Musannaf Ibne Abi Shaibah: 3/335)

Sanad "Za'eef" hai.

1. Abu Ma'shar (Najih bin Abdur Rahman) jamhoor ke nazdeek "Za'eef" hai.
   Hafiz Iraaqi Rahimahullah farmaatey hain:

((وَهُوَ ضَعِيفٌ عِنْدَ الْجُمْهُورِ))

"Jamhoor ke nazdeek za'eef hai." (Tarh ut Tasreeb: 3/4)

Hafiz Ibne Hajar Rahimahullah likhtey hain:

((ضَعِيفٌ أَسَنَّ، وَاخْتَلَطَ))

"Za'eef hai, umar-raseedah ho kar ikhtelaat ka shikaar ho gaya tha."(Taqreeb ut-Tehzeeb: 7100)

2. Muhammad bin Munkadir ka Sayyiduna Umar (Razi Allahu Anhu) se samaa' ka masala bhi hai.

FAAIDAH JALILAH:

Sayyiduna Abu Huraira (Razi Allahu Anhu) ne yeh wasiyat farmaayi thi:

((أَنْ لَّا يَضْرِبُوا عَلَى قَبْرِ فُسْطَاطًا))

"Log un ki qabr par khaimah na gaadayen."(Musannaf Ibne Abi Shaibah: 3/334, wa Sanaduhu Sahih)

Jahan kahin qubbah ka lafz aaya, yeh bataney ki koshis ki gayi ke is se muraad qabr waala qubbah hai, jabke is qubbah se muraad khaimah hai, behas qabr par khaimah ke barey mein nahi, gumbad ke barey mein hai, is ke barey mein koi jhooti aur man-ghadat riwayat bhi warid nahi huwi.

Ek ibaarat mulaahazah ho:

"NABI sallallahu alaihi wasallam ke zamane mein khudh logon ko pokhta makaan bananey ki mumaana'at thi, ek Sahabi ne pokhta makaan banaya, tou NABI sallallahu alaihi wasallam naraaz huwe yahan tak ke un ko salaam ka jawaab na diya, jab usko giraaya tab jawaab diya."(Jaa al-Haq az Nayeemi: 1/288)

"Pokhta Makaan Ki Mumaana'at Thi" wo mumaana'at kahan hai? "Sahabi ne pokhta makaan giraa diya" yeh kahan hai? riwayat ke alfaaz yeh hain ke NABI E AKRAM sallallahu alaihi wasallam nikley:

((فَرَأَى قُبَّةً مُشْرِفَةً))

"AAP sallallahu alaihi wasallam ne ek baland qubbah dekha" usey napasand kiya tou Sahabi ne usey giraa diya."(Sunan Abi Dawood: 5235, Musnad Abi Yala: 4347, Mushkil ul Aasaar Lit Tahawiyah: 1/416, Shu'ab ul Emaan Lil Bihaaqi: 10705)

Phir is riwayat ki sanad bhi "za'eef" hai, Abu Talha al-Asadi "Majhool ul Haal" hai, siwaye Ibne Hibbaan

Rahimahullah ke is ki tawseeq kisi ne nahi ki, yeh riwayat jamee' sanadon ke sath "za'eef" hai.

Qabron par 'imaarat ki mumaana'at par khaama farsaayi mulaahazah ho:

((أَنْ يُّبْنٰى عَلَيْهِ))

"Yane qabron par 'imarat banana mana' farmaaya, is ke bhi chand ma'na hain, awwalan tou yeh ke khudh qabr par 'imaarat banayi jaaye, is tarha ke qabr diwaar mein shamil ho jaawey."

Salaf mein se kisi ne yeh ma'na nahi kiya, Imam Shafa'yee Rahimahullah (204-H) farmaatey hain:

((قَالَ الشَّافِعِيُّ): وَقَدْ رَأَيْتُ مِنَ الْوُلَاةِ مَنْ يَهْدِمُ بِمَكَّةَ مَا يُبْنٰى فِيهَا فَلَمْ أَرَ الْفُقَهَاءَ يَعِيبُونَ ذٰلِكَ))

"Maine makkah mein hukmarano ko dekha ke wo qabron par bani 'imaaraten giraatey thhey, koi faqeeh unki mukhalifat karta nazar nahi aata."(Kitaab ul-Umm: 1/316)

Kya koi aql mand keh sakta hai ke log qabron par diwaar banatey thhey, hukmaraan usey giraatey thhey aur fuqaha ahle ilm usey koi 'aib nahi samhjtey thhey?

Allamah 'Ainee Hanafi Rahimahullah (855-H) likhtey hain:

((أَنْ يُّبْنٰى عَلَيْهِ أَيْ عَلَى الْقَبْرِ لِمَا ذَكَرْنَا، وَلَفْظُ الْبِنَاءِ عَامٌّ يَّشْمَلُ سَائِرَ أَنْوَاعِ الْبِنَاءِ، فَالْكَرَاهَةُ تَعُمُّ فِي الْجَمِيعِ))

"Hum ne zikr kiya ke qabr par 'imaarat banana (mamnoo') hai, bina('imaarat) ka lafz aam hai aur har qism ki 'imaarat

ko shamil hai, lehaza karaahat aam hai, khawah 'imaarat kisi qism ki ho."(Sharah Abi Dawood: 6/182)

Allamah Sindhi Hanafi likhtey hain:

((لَا فَائِدَةَ فِي الْبِنَاءِ عَلَيْهِ، فَلِذٰلِكَ نَهٰى عَنْهُ))

"Qabr par tameer ka koi faidah nahi, isi liye isey mana' kar diya gaya hai."(Haashiyat al-Sindhi 'Ala an-Nasaayi: 4/88)

Jaise kaha jaat hai:

((بَنَى السُّلْطَانُ عَلٰى مَدِيْنَةِ كَذَا، أَوْ عَلٰى قَرْيَةِ كَذَا سُوْرًا))

"Fulaan badeshah ne fulaan shaher ya basti par faseel banayi."

Halaanke yeh faseel basti ya shaher ke oopar nahi banayi jaati, balke is ke ird o gird waqe' hoti hai, arabi zubaan mein iska istemaal ba-kasrat hai.

Ek daleel yeh bhi hai:

"Jin qabron ko gira deyne ka Hazrat 'Ali Razi Allahu Anhu ne hukm diya hai, wo kuffaar ki qabren thi na ke muslimeen ki."(Jaa al-Haq az Nayeemi: 1/293)

Is par koi daleel nahi ke yeh kuffar ki qabren thi na ke musalmaan ki, yeh tou aasaan si baat hai ke kabhi qabr par mitti ki miqdaar ziyadah daali jaati hai, wo qabr unchayi mein sharayi had se tajawuz kar jaati hai, yeh haraam hai, Sayyiduna 'Ali (Razi Allahu Anhu) ne aadmi behja ke sharayi had se unchi qabr ko sharayi had ke mutaabiq uncha kar do, na ke qabron ka naam o nashaan mita diya jaye.

Allamah Ainee Hanafi (855-H) likhtey hain:

((قَالَ ابْنُ الْجَوْزِيِّ فِي التَّحْقِيقِ وَهٰذَا مَحْمُولٌ عَلٰى مَا كَانُوْا يَفْعَلُوْنَهُ مِنْ تَعْلِيَةِ الْقُبُوْرِ بِالْبِنَاءِ الْحَسَنِ الْعَالِي))

"Ibne Jauzi ne apni kitaab "at-Tehqeeq" mein farmaaya hai ke is hadees ka misdaaq qabren unchi karne aur inhen husn e tameer ka namunah bananey ka amal tha, jise wo log sar anjaam diya karte thhey."(Sharah Abi Dawood: 6/174)

B'az hazraat kehte hain qabren tou Nabi e KAREEM sallallahu alaihi wasallam ki maujoodgi mein banti thhyen kya aap roktey nahi thhey inhen? yeh durust hai ke qabren NABI E AKRAM sallallahu alaihi wasallam ki maujoodgi mein banti thi, lekin kya har qabr NABI E AKRAM sallallahu alaihi wasallam ki maujoodgi mein banayi gayi thi? is par kya daleel hai ke wo qabren NABI sallallahu alaihi wasallam ki maujoodgi mein bani thhyen?

B'az hazraat kehte hain ke in dinon esaaiyon ki qabren chunke unchi hoti thhyen is liye inhen qabren giraaney ka hukm huwa:

((أَمَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقُبُوْرِ الْمُشْرِكِيْنَ فَنُبِشَتْ))

"NABI sallallahu alaihi wasallam ne mushrikeen ki qabron ka hukm diya, pas ukhayd di gayen."(Jaa al-Haq az Nayeemi: 1/294)

Yeh riwayat Sahih al-Bukhaari (428) aur Sahih Muslim (524) mein hai, lekin qabren ukhaydne aur inhen barabar karne mein farq hai, Sayyiduna 'Ali (Razi Allahu Anhu) ne jo barabar karne ka hukm diya tha uska is hadees se koi ta'alluq nahi, qabr sharayi had se tajaawuz kar jaaye tou

usey barabar kiya jaata tha, yeh sirf esaaiyon ki qabron ke sath khaas nahi, jo ukhaydi gayen, wo sirf mushrikeen ki qabren thhyen, wo qabren kiyun ukhadayen gayen? tou wajah sirf yeh thi ke unki jagah masjid banana maqsood thi, unchi honey waali wajah nahi thi.

(2) Ahmed Yaar Khan Sahaab likhtey hain:
"Is mein qabr ke sath photo ka kiyun zikr hai? musalmaano ki qabr par photo kahan hota hain? maloom hota hai ke kuffaar ki qabren muraad hain."(Jaa al-Haq az Nayeemi: 1/294)

Sayyiduna 'Ali (Razi Allahu Anhu) ne Abul Haiyaj Rahimahullah ko do kaamo ke liye mamoor kiya tha:

(1) Har zai-roh (jaandaar) ki tasweer mitaney ke liye,

(2) Har qabr ko sharayi unchayi ke mutaabiq barabar karne ke liye.

Yeh na tha ke qabron ke sath tasaweer bhi aawezaan thhey, inhen bhi khatam kar di jiye, aaj tak kisi Muhaddis o Mufassir ne yeh matlab nahi liya, Sunan an-Nasaayi (2033) mein alfaaz hain:

((لَاصُوْرَةً فِي بَيْتٍ إِلَّا طَمَسْتَهَا))

"Ghar mein maujood tamaam tasweeren mitaa di jiye."

(3) Nayeemi Sahaab likhtey hain:
"Unchi qabr zameen ke barabar kar do aur musalmano ki qabr ke liye Sunnat hai ke zameen se ek hath unchi rahey, is ko bilkul paiwand e zameen karna khilaaf e

sunnat hai, maanna padayga ke yeh quboor kuffaar ki thhyen."(Jaa al-Haq az Nayeemi: 1/294)

"Taswiyat il Quboor" ka ma'na yeh hai ke qabr ki sharayi unchayi barqaraar rakhna na ke paiwand e zameen karna, nayeemi sahaab shaaid sahih taur par samjh nahi paaye, kehte hain ke "musalmaan ki qabr ke liye Sunnat hai ke zameen se ek hath unchi ho" is par kya daleel hai?

Sabit huwa ke Sayyiduna 'Ali (Razi Allahu Anhu) ka hukm mutlaq quboor ke muta'alliq tha, is ko kuffaar ki qabron ke sath khaas karna bila daleel hai.

Likhtey hain:
"Warna ta'ajjub hai ke Sayyiduna 'Ali (Razi Allahu Anhu) tou unchi qabren ukhadwaayen aur unke farzand Muhammad bin Hanafiyah, Ibne Abbas (Razi Allahu Anhuma) ki qabr par gumbad banayen."(Jaa al-Haq az Nayeemi: 1/294)

Sayyiduna 'Ali Razi Allahu Anhu ne kabhi yeh hukm nahi diya ke unchi qabren ukhaad di jaayen, na hi Muhammad ibne Hanafiyah ne Sayyiduna Ibne Abbas (Razi Allahu Anhuma) ki qabr par qubbah banaya, lafz qubbah se agar yeh muraad len, tou wo ghalat hai kiyunke is se muraad khaimah hai.

Doosra wo riwayat bhi "za'eef" hai, jis mein khaimah lagaane ka zikr hai, ek za'eef hadees se ghalat istedlaal karna aur samhjna ke
"Qubbah wagerah banana shar'an Sunnat e Sahaba se saabit hai."(Jaa al-Haq: 1/282)

"Gul hi na jaane baagh tou saara jaane hai, ki qabeel se hai, kiyunke Sahabi ne kabhi aisa nahi kiya.

Ek daleel yeh bhi paish karte hai:

"NABI sallallahu alaihi wasallam ne Usmaan bin Maz'oon ki qabr pokhta patthar ki banayi thi."(Jaa al-Haq az Nayeemi: 1/290)

Yeh baat zakhirah e hadees mein kahin maujood nahi, jaisa ke tafseel guzar chuki hai.

QABRON PAR TAMEER KE NUQSANAAT:

Qabron par tameer ke beshumaar nuqsanaat hain:

1. Imam Shafa'yee Rahimahullah (204-H) farmaatey hain:

((أَكْرَهُ هٰذَا لِلسُّنَّةِ، وَالْآثَارِ، وَأَنَّهُ كُرِهَ وَاللهُ تَعَالَى أَعْلَمُ أَنْ يُعَظَّمَ أَحَدٌ مِّنَ الْمُسْلِمِيْنَ يَعْنِي يُتَّخَذُ قَبْرُهُ مَسْجِدًا، وَلَمْ تُؤْمَنْ فِي ذٰلِكَ الْفِتْنَةُ، وَالضَّلَالُ عَلَى مَنْ يَأْتِي بَعْدُ فَكُرِهَ وَاللهُ أَعْلَمُ))

"Main is taur tareeqeh ko Sunnat aur Aasaar ki bina par na-pasand karta hon, Allah behtar jaanta hai ke kisi musalmaan ki is qadr tazeem ki jaaye ke uski qabr masjid bana di jaaye, khadsah hai ke b'ad waalon ke liye yeh watirah fitna aur gumraahi ka sabab baneyga, is liye aisa karna makrooh hai, Wallahu 'Alam."(Kitaab ul-Umm: 1/278)

2. Hafiz Ibne Qayyim Rahimahullah farmaatey hain:

   1. Is se qabr ke paas namaz padhney ki rah hamwaar hoti hai, halaanke NABI E AKRAM sallallahu alaihi wasallam ne is se mana' farmaaya hai,

2. **Log wahan duayen karte hain, yeh bahut badi bid'at hai,**
3. **RASOOLULLAH sallallahu alaihi wasallam ne la'nat ki hai,**
4. **Is se maqbarey aabaad aur masjiden wiraan ho jaati hain, jabke Deen e Islam is ke bar-aks taleem deyta hai,**
5. **B'az zayireen ke sajdah karne ka sabab banta hai aur yeh but parasti hai,**
6. **Murdey ki nazr o niyaaz ka silsila chal nikalta hai,**
7. **Murdey ki azmat o haybat logon ke dilon mein Allah se ziyadah ho jaati hai,**
8. **Log murdey se apni zaroriyaat ka sawaal karte hain aur masaaib se najaat talab karne lagtey hain.**

yeh tamaam mafaasid qabron par tameer ke marhoon e minnat hain."(Ighaasa tul Lahfaan: 1/309,310 Mulakhkhasan)

Allamah Ibne Hajar al-Haytami (974-H) likhtey hain:

((فَإِنَّ أَعْظَمَ الْمُحَرَّمَاتِ وَأَسْبَابِ الشِّرْكِ الصَّلَاةُ عِنْدَهَا وَاتِّخَاذُهَا مَسَاجِدَ أَوْ بِنَاؤُهَا عَلَيْهَا. وَالْقَوْلُ بِالْكَرَاهَةِ مَحْمُولٌ عَلَى غَيْرِ ذَلِكَ إِذْ لَا يُظَنُّ بِالْعُلَمَاءِ تَجْوِيزُ فِعْلٍ تَوَاتَرَ عَنِ النَّبِيِّ - صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ - لَعْنُ فَاعِلِهِ، وَتَجِبُ الْمُبَادَرَةُ لِهَدْمِهَا وَهَدْمِ الْقِبَابِ الَّتِي عَلَى الْقُبُورِ إِذْ هِيَ أَضَرُّ مِنْ مَسْجِدِ الضِّرَارِ لِأَنَّهَا أُسِّسَتْ عَلَى مَعْصِيَةِ رَسُولِ اللّٰهِ - صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ - لِأَنَّهُ نَهَى عَنْ ذَلِكَ وَأَمَرَ - صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ - بِهَدْمِ الْقُبُورِ الْمُشْرِفَةِ، وَتَجِبُ إِزَالَةُ كُلِّ قِنْدِيلٍ أَوْ سِرَاجٍ عَلَى قَبْرٍ وَلَا يَصِحُّ وَقْفُهُ وَنَذْرُهُ))

"Baday baday haraam kaamo aur baday asbaab e shirk yeh hai ke qabron ke paas namaz padhi jaaye, unhen masjid bana liya jaaye ya un par 'imaarat banayi jaaye, karaahat ka qaul kisi aur baat (hurmat) par mahmool hai, kiyunke Ulama ke barey mein yeh gumaan nahi kiya jaa sakta ke wo aise

fa'el ko jayiz qaraar den, jis ke karne waale par RASOOLULLAH sallallahu alaihi wasallam ki la'nat tawatur ke sath sabit ho, inhen giraana wajib hai, isi tarha qabron par banaye gaye qubbon ko bhi giraana bhi zaroori hai, kiyunke yeh masjid e zarar se bhi ziyadah nuqasaan-deh hain, in ki buniyaad RASOOL E AKRAM sallallahu alaihi wasallam ki mukhalifat par hai, AAP sallallahu alaihi wasallam ne is se mana' farmaaya hai aur unchi qabren ko giraana ka hukm farmaaya hai, isi tarha qabr par maujood har qandeel aur har charaagh ko hatana bhi wajib hai, qabr par waqf o nazr sahih nahi...." (az-Zawajir an Iqtirafal-Kabayir: 1/120,121 / [1/246, kitab-us-salat, Bab:Salatul jama'a... ittakhazul qubori masajid..., Published:Dar-ul-Fikr])

Bid'at Sunnat Ke Mizaan Mein: 215-247